THE

Perſecutor Expos'd:

IN

REFLECTIONS,

By way of

REPLY,

TO AN

Ill-Bred Anſwer

TO THE

D. of *B*'s PAPER.

Written by *HENRY PAYNE.*

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THE PREFACE.

IT is not that I am ignorant of the Malice of Humane Nature, in any kind of Combination, that I have ventur'd thus openly to expose my thoughts on a Subject, whereon there seems to roll all the Present, if not Future Felicity of our Nation. No, I have too often, by woful experience, found what it

is to be a ſteady plain Dealer, in times wherein almoſt all Mankind are become fierce Partizans of one Party or other: And he that has Courage enough to look on, without liſting himſelf a Defender of the Madneſs, Malice, or Folly of that wherein men muſter him, ſhall be ſure to have all his Words, as well as Actions, repreſented in the Magnifying-Glaſs of Malice; and though Innocency may prove his Comforter, it will be far from being his Protector. Of this his Grace the Duke of Buckingham, *has all his life time been one Grand Proof. For whether Eminent Danger, Self-preſervation, Generoſity of Temper, or a Frank mind, have been the Motives of his Actions, they have ſtill been the buſineſs of Envy, and the Bate*

of

of Intereſted mean-ſoul'd Reptiles; the Quinteſſence, Extract, and Epitome of which Vermine is this Inſolent Anſwerer: Whoſe Malice alone, to ſo Noble *a* Nature, *would have provok'd me to the unwelcome trouble of theſe few Sheets; had not the Cauſe it ſelf pleaded for a Defender.* Nor *ſhall my own Defects, in Parts, Learning, or Conduct, diſcourage me to follow, ſince Truth is my Leader; though not my greateſt Enemies can be more ſenſible of them, than my ſelf; nor can more maliciouſly repreſent my Failings to the Publick, than I foreſee this matter will occaſion. But as I have, by the Providence of God, liv'd hitherto without being a Slave to Flattery or Fear; ſo as near as I can, the reſt of my life*

ſhall

ſhall be ſpent in a ſecurity of Mind, though not of Fortune: Of whom I have ever had the greater contempt, becauſe her Tyranny can continue no longer than the few Moments, at beſt, Nature *lends us to live in here. And none but an Aſs, that beſtows thinking of this Theam, would part with his All in this World, that is perhaps his next hour at moſt, in* Creeping, Courting, *or* Cringing, *for the Diſſembled Smile of an exalted Greatneſs, or the vain Applauſe of the Eternally miſtaken Rabble. Thus arm'd, you have my plain Thoughts of this Matter, and of the Creature I combate; whom I love ſtill ſo well, to offer him this Advice, That he continues to take the ſame time of year for publiſhing his Works; that*

is,

is, when Tarts and the Waters are in fashion, lest his Florid Folly remain a long time troublesome heaps of Wast-paper.

REFLECTI-

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TO AN

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TO THE

D. of *B*'s PAPER.

THE noiſe of an Anſwer to the Duke of *Buckingham*'s Paper had no ſooner ſtruck my Ear, but with all the haſte Curioſity could inſpire, I got it into my Hands; naturally concluding from the ſharpneſs of his Grace, upon a Party, wherein many miſtaken Men have muſter'd him, That ſome Witty Atheiſt had *taken up his Gantlet*, and was *Anſ.* p. 2. enter'd the Liſt to drive the Juſt and Eternal

God, his Reaſon ſets up to be Ador'd by Men, (if not into Non-Entity) at leaſt to the dark Abyſs of Improbability. But having read the Title Page of my purchaſe, I had ſome cauſe to hope his Grace had Publiſh'd another Diſcourſe than that ſhort one I had ſeen, of *The Reaſonableneſs of Men's having a Religion, or Worſhip of God*: For the Frontiſpiece of my Six penny Pamphlet, remarkably pointed (as I thought) at one about *Toleration, and Liberty of Conſcience*, An Opinion too Glorious for an honeſt Man at any time to diſavow, and extreamly ſeaſonable at this, to be own'd by ſo Noble and diſintereſted a Patron. One who cannot be ſuſpected to plead for himſelf, being always Conformable to the Eſtabliſh'd Church; nor wanting Learning, Wit, Judgment, or Breeding enough to ſupport his Opinion, by proper Arguments, without failing of all reſpects neceſſary to the Law, and the defference and good manners due to his Prince: But the Firſt Page to the Reader ſoon convinced me of my delightful Error; and made me diſcern, That a ſhort Wiſh of his Grace's, for a National Union, had rub'd on ſome *ſore* place of the *Anſwerer*, which had put him in a Paſſion, and ſet his Rage into a *Ferment*; to *precipitate the Lees* of which, he applies, inſtead of Reaſon, a *Plaſter* of ſilly Metaphors; and

Title Pag. to the An.

and thereby *Turn'd the Wine of my Hopes into the Vinegar of Deſpair.* Thus *ſtung* (as you ſee) *with the Tarantula* of his no *wit*, I, with as little, read it out; and was thereby fully ſatisfied, That this pretended, well-bred, *Unknown, Humble Servant of his Graces, and true Friend to the Intereſt of* England, blinded by his Fury, had as much neglected to make good that Character, as his deſign of appearing Wity, Learned, Logical, Pious, Politick, or Wiſe, ſeeming to me groſly to fail in the Attempt towards every one of theſe purpoſes. For his Rage lays open the Rancor of his Heart, and makes his Tongue-Loyalty appear perfect Intereſt, as well as diſcovers his ill breeding in his unſeaſonable, and unmannerly Reflections on that Religion his King profeſſes; and on that Church, through which his own boaſts her ſucceſſion of Prieſthood, and Holy Orders. *The Anſwerer's Epiſtle to the Reader. Anſ.* p. 4.

But it cannot be denied, I confeſs, That the concealing of his Name hath ſome Prudence in it; and is the only ſtroke of Politicks in the *odd adventure* undertook by the *Combatant*, that ſo ſtruts in his own conceit, for *coping*, as he calls it, with ſo conſiderable a *perſon, for Quality, Wit, and Senſe*; for it is more than probable, That the *Murdering Blow of Scandalum Magnatum, for Indecency, and Indiſcretion*, is not *Pag.* 2.

the only cauſe he Fights in his *Armour of Conſcience* with his Vizard down: But rather a mercenary fear of being ſtopt in Preferments at preſent, or not ſo well qualified for them hereafter, in ſome other National Church that may happen to come in faſhion. For the Conſequence of all his Dogma's, notwithſtanding his Flouriſhes, and Encomium's of that he gets his Bread by, amount to no more than this, *That the Vicar of* Bray *will be Vicar of* Bray *ſtill.* And the outcry he makes againſt Diſſenters is but, in other words, *Great is Diana of the Epheſians.*

That I may make this apparent, I will, if poſſible, pick out ſome Connexion of the deſign he aims at; though his brisk dulneſs, and manner of expreſſing himſelf when he pretends
Pag. 4. to be *Comical* and *Pleaſant*, is ſo very Nauſeous, that it has juſt the contrary Character and Effects to that he gives of his Graces. For it is very dark, unpleaſant, and has no air at all; ſo that it is impoſſible for any Man to be delighted with it, but its own Natural Parent;
Pag. 5. Nay, *all the grains of Senſe or Allowance* in the World, will not give it the leaſt *Pondus.*

Nor does the Traſh he has collected about a Diety, from *Polemical Divinity*, or *the abſtruce Notions of the Schools*, mend the Matter at all: But only ſhews plainly, the Gentleman has not

too

too much the Gift of Thinking; and therefore ſeeks to ſupply for that ſmall defect of an Author, by Collecting what ſome body elſe has ſaid heretofore on the like occaſions.

But his Grace is too well read to admire the ridling and ſhuffling ſtuff. Schoolmen often ſell us very dear: And therefore has been pleaſed to take the other fooliſh way of giving us *fine Notions* (but ſo ill put together, it ſeems, as his Anſwerer thinks) that they only appear *Wity*, *Pleaſant*, *Natural and True.* Pag. 5.

I muſt confeſs, this Naked way of expoſing plain Truth, has ever been a terrible Bug-bear to the Intereſted Pedants of all Churches: And ſo far his Grace's Humble Servant had reaſon to complain of the want of *Logick* to diſguiſe her: But why he ſhould ſo wonder at a Great Man's Writing about Religion, I am to ſeek; nor does his *Blew-Apron-Knight*, or *Country Clown* Pag. 5. Compariſon, ſet me at all to rights: Except he means, That *Implicit Faith* is become the Duty of Lay-men in his Catholick Church of *England*, as well as that of *Rome.*

Yet, truly, I loſe time in ſearching for the meaning of a Man, who can have none at all; but that he was reſolv'd to put ſo many Words, Similies, and Metaphors together, as might make

up

up a Book, let them agree as they wou'd when they met: To rail at Liberty of Conſcience, or Toleration to any Body; and then to call it, *An Anſwer*, &c.

But however, my Opinion in point of Liber-
piſtle to e Rea- r. ty of Conſcience, *having ever been diametrically oppoſite to his Grace's Humble Servant's, And having been long convinc'd, that nothing could more effectually contribute to the* Safety *of His Majeſty*, the Quiet of the State, and Wealth and Glory of the Nation, *I have*, as well as the Author, *prevail'd upon my ſelf to expoſe my Thoughts*, of the Conſequences of his Opinions, *to the Publick View*; *being throughly perſwaded*, &c. juſt as the Anſwerer words it.

But, whether I ſhall turn Chyrurgeon upon his Book, and *Curiouſly diſſect each Nerve and*
ag. 6. *Muſcle*, or Cook, to *Haſh it, and ſerve it up with Limon and Anchovies*, I cannot tell: But this I am ſure of; That I will not diſſect his Senſe; but follow that Golden Rule of our Saviour's, which guides me to be for Liberty of Conſcience, eſpecially at this Time; *As you would that Men ſhould do to you, do you alſo to them likewiſe.* And I take this to be almoſt as true, and as Golden a Rule, as that he cites from
ag. 31. the Monk *Vincentius Lirinencis.*

But

But to follow my own Method, I cannot chuſe but pity our unknown Author, or rather daring Combatant, for the unlucky Acquaintance he got with that airy Gentleman he remembers: for, I vow, it has quite ſpoyl'd him; his Nature, I find, being more ſuſceptible to the Infection of his Friend's Folly, than his much fear'd Enemy's Wit: And conſequently, ſo boldly plunges into *non Sequiturs*, that when expos'd, his beſt Excuſe muſt be, *A Pox upon Conſequences*; *I hate Conſequences*. Pag. 6.

The Firſt Paragraph of our Pamphlet ſufficiently expoſes the malicious Temper of the Man that writ it: For, to entitle his Grace to the Protection of *Whiggiſm*, from any thing ſaid in his Paper, is not, I confeſs, extorting the Senſe of it; but is plain down-right Forgery upon him. For, granting his Grace had writ for *Toleration*, &c. muſt it therefore follow, that he courts that *Superannuated* Hag? Is it not too well known, that the very Heads and Ringleaders of the *Black Box* Party, adorn'd the Church of *England* with their conſtant Zeal, Devotion and Conformity? And that the moſt Potent Sticklers for *Excluſion* through the whole Nation, were of that Church? And is it not as true, that there is in this Kingdom a Party liable to the ſevereſt Perſecution by Law, for Non-

con-

conformity; who never were ſuſpected, in one ſingle Member, to have the leaſt Inclination, or good Wiſh, for the Deſtructive Deſigns of that Turbulent Spirit? If it be ſo, as apparently it is; then to write for Liberty of Conſcience, is no more turning Protector of *Whiggiſm*, than the King's defending *Engliſh* Shipping from the *African* Pirates is ſo; becauſe much of that Shipping belongs to *Whiggiſh Merchants*. No, no; The Church of *England* is no more anſwerable for the Loyalty of her particular Members, than other Churches are: For, if ſhe were, her Face would perhaps appear as deform'd with Spots, as any ſhe can find to Perſecute. For the *Phanaticks*, like other Men, think it not very difficult to be ſtiff Sticklers for thoſe Laws, which reward the Advocates with all the Power, Dignity, and profit of a Nation. But when Loyalty becomes its own Rewarder, and Perſecution its Badge, how this pretended Zeal melts, was viſible in the Times of the late Rebellion; when of above Nine thouſand Benefic'd Parſons, not above Three hundred, beſides the Dignituries, quitted their Spiritual Preferments: But all conform'd to that is now call'd *Phanaticiſm*.

This Truth is not to revile, but inform them, that Rebellion and Loyalty ſubſiſt not in Parties,

ties, but Perſons; and that it is not the Principles, but the Intereſt of Societies, ſecures their Obedience: And therefore, Kings and Rulers ſhould ſtudy the Conſtitution and Complexion of all Parties *God*, in his Divine Providence, has placed them over: The Security, Peace, and Temporal Well-being of the Whole, being their only Politick Moral. From whence it naturally follows, That the Government, which Protects and Secures moſt, and leaves feweſt uneaſie, is that which is likely to be freeſt from Fears and Diſcontents; and conſequently, Diſturbance. But what that way is in *England*, I ſhall not preſume to diſpute, let my Opinion be what it will; but ſubmit it to the King, and my Superiors, to be order'd in its proper Place: Being reſolv'd to follow the *Wiſe Man*'s Counſel truly, which our Author cites maliciouſly; *To fear the Lord, and the King; and meddle not with thoſe that are given to Change.* Pag. 30

But to go on with our Author, after this ſhort Reflection on his Honeſty, which forc'd me on this plain way of diſtinguiſhing between the Loyalty of Parties, and Perſons: I am next to attaque his Vanity; which, though apparent in every Line, is ſo looſely and incoherently put together, that the frothy Matter that Compoſes it, like whipt Cream, upon Examination comes

to nothing; and is only fit for the Author to be conceited of, the Children to play with, and the Experienc'd to neglect and deſpiſe.

Therefore, let us haſte to that part, wherein, like a Giant mounted for Combat, he ſeems to threaten his Grace, by putting his Launce into reſt; I mean, lays down a Method, by *Firſt*, *Secondly*, and *Thirdly*.

But, before you ſee this Monſter of Abſurdities tumble, I do heartily beg Pardon of all the Spectators, for this damn'd, confounded way, of Larding lean Matter with fulſome Metaphors, and pirking up ſhamm Similies for Senſe: I truly and verily believing, that the Devil invented and inſpired his Orators with the Art, meerly to deſtroy Truth; in oppoſition to Moral Fables in Philoſophy, and the Divine Parables of our *Saviour*; both which it pretends to rival. And I think it as truly as wittily ſaid by one; *That every thing is like ſomething, but a Simile:* Yet, notwithſtanding all this, the Good Will I have to comply with our Author in every thing, but his *Antichriſtian*, nay, Diabolical Deſires, of doing that to others by Perſecution, he would not have done to himſelf, makes me an humble Imitator of the Flowers of *Rhetorick*, with which he adorns his Stile: Being reſolv'd, under the ſhelter of ſuch a daring Champion,

to

to follow, without Fear or Wit, like him, the Standard of Metaphors, with theſe Words in it for our Motto; *A Pox upon Conſequences, I hate theſe Conſequences.* Pag. 6

Firſt then, to the Firſt; *Of his Grace's improper Method for confuting the witty Atheiſt:* He tells you; *The Changeableneſs of the World, falls ſhort of diſproving its Eternity.* Did his Grace ſay, it does? I appeal to the Book, and to any thing, but a Slabberer that can read it: For his Grace only infers from the conſtant Change we viſibly ſee in Matter, That, to our thinking, it is leſs probable, *that ſhould have been from all Eternity, than that ſome other Being of more Excellence, and greater Perfection, ſhould be ſo; whoſe very Nature is incapable of Change.* And in all he ſays thereupon, rather Combats the fallacious way of Reaſoning, thoſe People take to avoyd the Being of *God*; than the Opinion of Matters being Eternal, which was not his main Deſign; as is plain from that Place, where from the Improbability of the World's ordering it ſelf into the Form it is, his Grace goes on thus: *For, whether or no the World has been Created out of nothing, is not material to our purpoſe; becauſe if a Supreme Intelligent Agent has fram'd the World to be what it is, and has made us to be what we are, we ought to ſtand as much in awe of it, as if it had mad-* Pag. 7. Pag. 8.

both Us, and the World out of nothing. So that, our Anſwerer's pretending the Body of the Book was deſign'd againſt the Eternal Duration of Matter, is full as Ingenious and Honeſt, though not ſo malitious, as making his Grace ſolely to deſign
Pag. 25. the Protection of *Whiggiſm*, *As the Efficient Cauſe of his Writing*; *and therefore*, *Logically the Firſt in Intention*, *though laſt in Execution.* But he cannot be content to ſhew a wilful Blindneſs to the true Deſign of that Paper of the *Duke*'s, which is expreſs'd in its Title; but he would malitiouſly inſinuate, That his Grace *too* had wilfully betray'd the Cauſe to the Wity *Atheiſts*, by being too ſhort in Matter of Argument againſt the World's Eternity. And therefore, to ſave all, he comes thund'ring in to *God*'s Aſſiſtance, with a whole Body of *non Sequiturs*, cull'd from the Common Places in the *Schools*. And, that you may be ſure to take notice, he is there in Per-
Pag. 25. ſon to head them, cryes out; *Now*, *if I were to diſcourſe an Atheiſt about the World's Eternity*, *I would*, &c. And then runs on to prove, That if inanimate Matter was Eternal, it muſt have Juſtice, Power, Mercy, and Goodneſs; and that the *Sun*, *Moon*, *Stars*, and *Earth*, muſt Reward and Puniſh. Oh Rapſody of Dulneſs! That the Collecting Coxcomb could not diſcern, that the Authors he borrowed from, were Combating the

Opi-

Opinion of divers Gods, and not the Eternity of Matter, in this way of Arguing: And that his School-Maſter would have whipt him at Fourteen, for not finding out his Error, if he had tranſcrib'd ſuch Stuff for an Exerciſe. And as to his Inference before-going, of *His Grace's being the ſame Duke of* Buckingham *he was Forty Years agoe*; it is a proper Theam for a Scoffer indeed, but not for a Logician, upon the Point in debate: For the Country-Fellow might as well ſwear his Knife the ſame that had out-laſted Six new Handles, and as many Blades; as that the Corporeal Matter of his Grace's Perſon, being of the talleſt, and moſt compleat Size, remains the ſame that it was when not a Foot and half long. *Pag.* 8.

I cannot admire, that a Man who has ſuch a Reſtineſs of thought, and that makes ſuch full ſtops againſt underſtanding, ſhould not be of his Grace's Opinion in his Deductions concerning the Adoration and Worſhip of the bleſſed Being, his Grace finds out by his way of reaſoning; eſpecially when he infers from it an equal plea for the *Alcoran, and the New Teſtament*, &c. which his Grace is ſo far from making, That though it be the only place in his Book wherein he ſeems to beg the Queſtion; yet having conſequentially inferr'd, from the Nature of a perfect Being,

That

That the practice of Juſtice and other Virtues muſt, in probability, be the way to pleaſe him, and that conſequently the Religion that moſt teaches them is likely to be the trueſt; he ſays, *That without exceeding the Bounds of Modeſty, he may take upon him to conclude, that to be the Chriſtian Religion.*

And for the ſame Reaſon, it does alſo follow, (ſays his Grace) *That the Religion amongſt Chriſtians, which does moſt recommend to us Virtue and a Good Life, is, in all probability, the beſt Religion.* So that till his Grace quits the Communion of the Church of *England*, he tacitly concludes that to be the beſt Religion. But yet this avow'd declaration of himſelf cannot ſecure him againſt the Malice of an Intereſted Fellow-Member: Becauſe he leaves every Man to ſeek out and chuſe for himſelf, though he directs them to the Scriptures in the Words of our Saviour (*Ask, and it ſhall be given you*) Herein ſhewing himſelf a true King *Edward*'s Church of *England* Man, who broke with the Church of *Rome*, upon no other plea but that of Liberty to ſearch the Scriptures: And ſeem'd then to make it the only ſtandard of their Faith. Therefore, from whence the perſecuting ſpirit of his Anſwerer can come, except from the Devil or Antichriſt, I am yet to ſeek, notwithſtanding

withſtanding all he has ſaid about the matter.

But let us further obſerve the Inference he makes from the Duke's Diſcourſe, immediately after his Arrogant pretence to have improv'd his Grace's reaſoning for a God; and ſee if they be not as fooliſh as falſe.

The Firſt is, *That Reaſon is the ſole Guide of every Man's Religion.* Pag. 7.

The Second, *That Divine Revelation is not neceſſary to Salvation.*

The Third, *That it is a moſt horrid Sin, to lead Men out of the Error's to which natural Religion, and bare Reaſon muſt of neceſſity lead Men, ſince its depravation.*

Fourthly, *That Men who believe a God, and follow the dictates of Reaſon in his Worſhip, may be ſaved in any, in all Religions, provided they know not a better. For Reaſon will never, can never* (ſays he) *lead us to the belief of a Trinity, the Incarnation, Death and Paſſion,* &c.

Now had his Grace been writing of Folio's for Chriſtianity, the manner of its Revelation to the World had been one neceſſarity part of his work: But having ſuppoſed, *That it is probable the ſupreme Being takes more care of us, than he does of other Animals; Becauſe there ſeems ſomthing in us nearer of kin to the Nature of that*

that Being, than in them ; and that it is probable that part of us never dies, &c. And then concluding for Chriſtian Religion, as the beſt ; who could doubt but he ſufficiently imply'd thereby, That the Revelation of that by the Incarnation of the Word, and all other the mighty myſteries in it, is one part of the care that ſupreme Being had, and has ſhewed of us. If this be a natural Deduction from his Diſcourſe and Concluſion, in ſending us to the Scriptures for our guide ; then it as naturally follows, the two firſt Inferences of the Anſwerer are falſe and malitious, proceeding from the Father of Lies.

It is true, his Grace ſays, *That one of the greateſt Crimes a Man can be Guilty of, is, To force us to Act, or Sin againſt that Inſtinct of Religion, which God Almighty has placed in our Hearts* ; Becauſe to compel Men by Corporal danger and puniſhment, to deſpiſe the Supreme Being, Nature teaches them to Adore ; in ſwearing by his Holy Name, that they believe things in Reveal'd Religion, of which they are not convinc'd, is to make them not Converts, but Blaſphemous Hypocrites ; and comes neareſt the beſt Conception we can have of *the Sin againſt the Holy Ghoſt.*

But

But to Infer thence, That his Grace *makes it a horrid Sin to lead Men out of Error*, by any way but Force, is a candor only peculiar to a Devil's Deputy; who, amongſt the reſt of his ſtiles of Glory in the Scripture, has obtain'd theſe, To be a Perſecutor, and an Accuſer of the Brethren.

As to his Fourth Inference, he finds as little colour for it as any of the reſt. For his Grace in one place expreſſes himſelf thus: *I do not ſay, that the beſt of our Actions here are good enough to make us deſerve the Joys of Heaven: we muſt owe them to God Almighty's Grace and Favour, as indeed we owe all things elſe.* Now what can be ſaid more Chriſtian like? And yet this wilful wanderer into malitious miſtakes, would charge that on his Grace, without owning it; which perhaps all good Men, of all Religions, are apt enough to wiſh, if not hope; and want not a Great Patron of their Opinion, that is, no leſs than St. *Paul*, in his Second Chapter to the *Romans*, the 13*th* and 14*th* Verſes: *For not the Hearers of the Law are Juſt before God, but the Doers of the Law ſhall be Juſtified: For when the Gentiles, which have not the Law, do by Nature the things contained in the Law, theſe having not the Law, are a Law unto themſelves.* From which place, and the reſt of that Diſcourſe, Proteſtants

heretofore have charged their Adverſaries with want of Charity; for confining the mercy of God to one particular Church.

But let any Man obſerve too, how his Grace's Humble Servant would have mended the matter, if he had been to *follow the blow after gaining the Poſtulatum:* Why he would that he would, I warrant you, have made his Grace's Book a little longer, and leſs Intelligible; *He would have ſent them to the Holy Writings of the Inſpired Pen-Men, Patriarchs, Prophets, Apoſtles and Evangeliſts*; as if his Grace had not done that, in ſending them to the Scriptures. But whither afterwards would he have ſent them, *If unſatisfied by things therein difficult to be underſtood?* Why truly only on an Errand fit for the Firſt day of *April*; and yet the Journey longer than *Methuſalem*'s Age could perform. For look you, ſays he to Enquiring Naturaliſts, after you have for ſome time travell'd through all the dark places of the Scriptures, without a Guide; then you muſt go to ſome Region where that Society of Men call'd Chriſtians inhabit; no matter what ſort, ſo they be a Society. If you chance to meet there with one *Vincentius Lirinenſis*, it is a good Charitable old Fellow, and has been taught *Latin*, I'd not give a Fig for him elſe. He'll preſently lend you a piece of Paper with theſe

ag. 31.

ag. 31.

theſe Words in it: *Quod ubique, quod ſemper, quod ab omnibus, id vere quidem Catholicum eſt:* With this Paſs (eſpecially if you don't underſtand it) you may ſafely wander Four or Five Hundred Years through all the Errors of times paſt and preſent, in the *Egyptian*, *Armenian*, and *Greek* Churches; but, as you enter *Italy*, leave *Rome* on your Right Hand; for there the Rogues underſtand that unknown Tongue, and will go near to ſtop you to hear Prayers in it: but not allow you one bit of knowledge to ſtay your ſtomach with, for all is lock'd up in the Pope's Cupboard of General Councils: nor one ſpoonful of Wine, for the Prieſts get it all. Then, ſhould you turn one of them, they preſently take the Women from you; beſides, confine you to ſhort allowance in Meat and Drink too, and a thouſand other hardſhips they'll put upon you: Therefore diſguiſe your ſelf as you paſs through *Italy*, till you come to *Geneva*; There you will find an upſtart Gentleman call'd *Calvin*; be acquainted with him; for he can beſt inform you what dangers you have eſcaped, in not viſiting the *Whore of Babylon*; whom he, diſcovering to be Clap'd by Antichriſt, firſt purg'd, and ſince has been drawing the Blood of Prieſts and Princes from her above 100 Years together.

Believe all he tells you concerning that *Jeza-*
g. 16. *bel*, though he worſhips *A Cruel and Inhumane Divinity*, that creates a Million, or more, of
g. 28. Immortal Beings; and, *like a Vermin Catcher, Baits his Trap with Almighty Mercy in his reveal'd Will*; And by his ſecret one *pre-condemns* all but one or two of the worſt natured Perſecutors amongſt them, to Invincible Blindneſs. For which he broils them on Coals of Fire and Brimſtone to all Eternity; at whoſe Helliſh Howling he, and his Elected Companions, ſit and laugh.

Though this be true of *Calvin*'s God, *Laſh'd*
ag. 16. *by his Grace with ſo much Truth and Juſtice*, you muſt not obſerve *the Pegaſus of Sanguinary*
ag. 28. *Divinity*, our New Guide *Rides, whip and ſpur upon*; in confining his reveal'd will to a little Nooke of his great World, and to a narrow number in that Nooke; *Rendring it almoſt Mo-*
ag. 27. *rally Impoſſible, amongſt ſo many* Scripture-ſearching pretenders to it; *to find the real Truth:* Yet burns for ever all the reſt, who *Continue in*
ag. 26. *their Damnable Errors and Hereſies, which they call Religion.* And cannot be contented with
ag. 28. that neither; *But to oblige them to procure a better Information of their underſtandings, and a clearer Notion of theſe neceſſary Truths, wherein they have been by their Folly and Obſtinacy mightily,*

and,

and, it may be, (as the Papiſts) long miſtaken, for want of the Rod of Correction to cure them of that Folly, which is naturally bound up in the Hearts of the Children of Men; *Commands the Magiſtrate, as he is* Virtute Officii, *his Vice-gerent to Tor-* Pag. 19.
ment their Carkaſſes in this World, by Sequeſtration, Impriſonment, Baniſhment, Hanging, Drawing and Quartering, and the like *Charitable In-* Pag. 26.
deavours. Becauſe, you muſt know, ſays he, *That Spiritual Puniſhments are far more Rigorous,* Pag. 34.
than Temporal; *the Chains of Darkneſs, than Humane Impriſonments*; *Eternal Damnation, than Pecuniary Penalties*; *Baniſhment from Heaven, than Exile upon Earth*; *Excommunication, than a petty Fine*: And therefore Jeſus Chriſt and his Apoſtles did not ſo much draw Men by Preaching, Example and Miracles, to become Chriſtians, as by the *Greateſt Puniſhments and Ter-* Pag. 35.
rors of them. Wherefore, his Grace (or his Anſwerer is an Aſs) *Incurs the Horrid Con-* Pag. 35.
ſequence of proving, even the Apoſtles of Jeſus Chriſt Antichriſtian; and almoſt Blaſphemes to the degree of a Bull, in making Chriſt Antichriſt. And, therefore, *his Grace is to know*, &c. what every Child knows; and to conclude with the *Scotch* Proverb, *That if the Devil was Dead, God Almighty would be but ill ſerv'd*: So if this be not demonſtration equal to the clear-

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eſt Propoſition in Mathematicks, That Toleration is bad Divinity, I know not where our Inquiring Naturaliſt can find it.

Therefore let him follow his Journey; but before he leaves that Sacred place of Modern Illumination, *Geneva*, let him borrow a New Bible of *Calvin*; cut, ſlaſh'd and guelded of all thoſe Books may make for the Scarlet Whore, or her Adulterous Adorers. With that in his Hand, he may ſafely paſs through *Switzerland* into *Germany*, ſee *Pragne* in *Bohemia*, moſt of the *Hans* Towns, *Heidleburgh* in the *Palatinate*, and
Pag. 31. divers other Courts of thoſe Princes, *who have let looſe that wild Creature, Conſcience*, without danger: until he come to *Holland*; where, though h epurchaſes Superſtitious Beads, or Idolatrous Crucifixes, he may live as long as he pleaſes; and
Pag. 16. not one of *thoſe mighty Herds of Wolves, Foxes, Bears, Lions, or other Savage Animals in Proteſtant Skins*, will ſo much as grin at him.

Pag. 29. But becauſe *Lewis the Fourteenth perſecutes* our Spiritual Guide; directs him to make a ſtep into *France*, to ſtudy his moſt Chriſtian Politicks; in which being perfect, for a Piece, by the Packet-Boat, he may Land in *England*, in whoſe Eſtabliſh'd Church, he will meet with
Pag. 16. *The moſt Catholick Society of Men in the World; and the beſt Chriſtians, and the beſt Subjects, that*

he

the Sun ſees in all his travels round the Univerſe. For it is demonſtration too, That if that univerſal Traveller the Sun ſees her, ſhe muſt needs be the Catholick, that is, the Univerſal Church.

Being landed in this happy Iſland, the only Object of that Eternal care, it ſeems, which God has taken for the Salvation of Mankind, by the Incarnation of the Word; let him immediately become a Member of the Church that has got poſſeſſion of the Bells; let him go to Common Prayer once a Month; be of what Nation he will; for it is no unknown Tongue to a Stranger, being the Language of the Country. And here our Infallible Guide *To One Faith, and One Truth leaves him in ſafe hands*; free from the *many Errors and Doctrines of Devils in all dreſſes, even that of Chriſtian Religion*, who *plead as ſtrongly for Toleration, and Liberty of Conſcience*, as this true Religion. Pag. 16. Pag. 26.

And, in ſpight of all he ſays to the contrary, in my thinking (with Reverence to the *Purely Politick, and Penal nature of the Laws* of the Land) *have as undoubted a right to it as any*, who plead poſſeſſion under no other Claim: And that is no fewer than the whole Community of the Apoſtles and Primitive Chriſtians, as well as their true or pretended ſucceſſors in all Socities or Members amongſt them whatſoever. Pag. 20.

For

For the Holy Scriptures, Prophane Hiſtory, and Common Senſe agree in this, That the Promulgation of the Goſpel of Jeſus Chriſt, was not only in Contempt of all National Laws, then in being in the World. But in Contradiction of the Authority and Opinions of the only Lawful Guides, Rulers, and Governors, God had placed in his own, and then only true Eſtabliſh'd Church.

Luke 19. 45. For whom did Chriſt Purge out of the Temple, by the ſole Explanation of a Text of Scripture, but thoſe People the High-Prieſt, and Sanhedrim allowed to be there, as neceſſary Aſſiſtants to the daily Sacrifices God himſelf had commanded?

Acts 4. 19. And whom did St. *Peter* and St. *John* deſpiſe the Command of, and declare Diſobedience to, but *Annas* God's High Prieſt, the Rulers, Elders, and Scribes, with all the viſible and lawful Governors of that National and True Church

For that it was a National and True Church, is confeſt both by the Word and Practice of St. *Paul* afterwards, *Acts* the 24*th*. For Verſ. 17, & 18. he ſays, *Now after many years I came to bring Alms to my Nation, and Offerings; whereupon certain Jews from Aſia, found me purified in the Temple.* Which proves he own'd and practiſed the Ceremonial part of it; and yet againſt

againſt its Authority confeſſes, Verſe the 14*th*. *That after the way which they call'd Hereſie, ſo worſhip'd he the God of his Fathers.*

Thus, methinks, it appears, That the being a true Church, Authorizes no more Temporal Puniſhments for difference in Opinion, than being a falſe one: And as to the Eternal ones, threatned by our Saviour, and practiſed by his Apoſtles, in *Excommunication*; if our unknown Guide can find one Diſſenter will not contentedly ſubmit to it, by my conſent, he ſhould have liberty to exerciſe his bloody nature upon him, and with his own hands be permitted to Burn, Hang, or Quarter him for his Impertinent grumbling. *Pag.* 34.

But before I leave my Natural Inquirer in the ſure hands his Undertaking Conductor has brought him to, by ſuch plain ways, I will preſume privately to adviſe him, That he burns the *Latin* ſcroul he receiv'd from that *French* Monk, *Vincentius Lirinenſis*; leſt being taken about him, it be Roguiſhly ſuſpected he holds ſecret correſpondence with ſome larger Community, and then woe be to him; for they cannot want pious Converts to Conformity, will for a ſure reward ſwear they ſaw him ſay Maſs: For which *Overt Act* of *Treaſon*, *Sedition*, *and Rebellion*, they will only Hang, Draw, and Quarter him: *Pag.* 20.

that not being Perſecution, *But Conformable* (if we are able to believe our Logical Anſwerer)
Pag. 23. *to the practice of the whole World, and all Ages, Places, Times, Governments, and Governours: Even* David *and* Solomon *not excepted:* But out of what Hiſtory we ſhall pick the perſecution of theſe Two Kings for difference in Religion, I am totally to ſeek; except he means the 11*th.* Chapter of the Firſt Book of *Kings*, where, amongſt other things concerning *Solomon*, it is ſaid, in the 7*th.* and 8*th.* Verſes, *Then did Solomon build a high place for Chemoſh, the Abomination of Moab, in the Hill that is before Jeruſalem; and for Molech, the Abomination of the Children of Ammon: And likewiſe did he for all his ſtrange Wives, which Burnt Incence, and Sacrificed to their Gods*; which univerſal Toleration perhaps he takes for Perſecution, it being not the leaſt incoherence in *his five or ſix hours Paper*, he ſo values himſelf upon.

Epiſt. to the Reader.

Now I think it is evident on all ſides, That
Pag. 17. *His Grace groſly miſtakes the Reaſon, Nature and Neceſſity of thoſe Humane Laws, which Diſſenters call Perſecution*; which is perfectly prov'd upon him, by that Logical diſtinction wherein his
Pag. 17. Anſwerer tells him, *That to puniſh the Profeſſors of a True Religion is Perſecution, and Antichriſtian; becauſe done by the Enemies of that Religion*;

gion; *But to Sequeſter, Impriſon, Baniſh, Burn, Hang, Draw and Quarter Men*, that are not ſo clear ſighted as himſelf, to find out that Religion, eſpecially having ſuch plain directions as he gives them, *is meerly to puniſh Offenders, and is not only Lawful but Juſt and Neceſſary.* Pag. 18.

Now if I were to die, I could not produce one Argument againſt this ſort of Demonſtration; but, as if ſtunded with more than ten Dilemma's, cannot tell whether I read his *Illogical Mahometaniſm, Paganiſm, Chriſtianity*, or *Atheiſm* firſt; nor what will become of all the fine words following, *Peace, Charity, Order, Government, Obedience, Happineſs of Humane Society, or God's Vice-gerent with his Virtute Officii:* For common Senſe with me is come to its *conclamatum eſt.* Pag. 19

Of the like form and conſequence is all the ſubſequent Logick in his tedious declamation from *his Admiration turned into Wonder*, pag. 19. to his *Flagitious Crimes*, pag. 24. only I cannot chuſe but raiſe my *Admiration* into *Wonder* too, how he can think Men will ſwallow his Affirmation for Truth; in believing, *They may be to themſelves of any Religion in* England; becauſe the Conventicle Act will not reach them, except a certain *number* above the *Family*, meet for Divine Worſhip: But I confeſs, two ſuch notable cauſes of this unheard of Moderation he Pag. 20. Pag. 20.

gives, That he may defie mankind to ſay he ſtole them. For, ſays he, *The Opinions are Pitied, becauſe Falſe; and Indulg'd, becauſe the Profeſſors are obſtinately Fooliſh.*

But my Wonder dwindles into Admiration again, ſince I never before found out, that the *dreadful* 35. *of Elizabeth*, will only Baniſh and Hang, but not Hurt a Diſſenter: And that it is a poor harmleſs thing without teeth; by the innocency of its Title being only call'd, *An Act to retain the Queen's Subjects in their due obedience.*

Pag. 21.

Well, it is a fine thing to be fully ſatisfied, by diſcourſing a Learned man in Scruples of this nature; for I am now no longer able to remember an Oath that may be tendred to rack the moſt tender part of the honeſt, to diſcover their diſſenting thoughts, and upon twice refuſal force them to an *overt Act* of Treaſon, and the Statutes of 20 pounds a month, two thirds of eſtates, and perpetual Impriſonment for not frequenting Common prayer too, are all reaſoned out of *Polton's* Collection, or at leaſt of no force, if a man has but Wit and Honeſty enough to plead that his Religion is *falſe*, and therefore muſt *be pitied*; And that he has a new Charter to indulgence becauſe he is *Obſtinately fooliſh* in his opinions.

Pag. 20.

To trace all our Anſwerer's in coherences in his florid way of declaiming about Divinity and Politicks

ticks would be as troubleſome to my ſelf as trifling to the reader: Therefore once for all of that ſtuff, with which he upbraids and unchriſtians all Societies but the Church of *England*, by Repeated Reproaches of Pretended Principles or real Practices of ſome of them. I ſhall only ſay this,

That no Community is anſwerable for the Rebellious politick Practices of their Members; no, though their Declarations to obtain their purpoſes be in the name of the whole, provided any number of the ſame Societies proteſt and act againſt ſuch Declarations. For if it were otherways, I might challenge all Mankind to ſhew me one Society in the World that had not juſtly forfeited their Title to the protection of thoſe Laws they live under, the Church of *England* not excepted; in ſo frail and deprav'd a State is Humane Nature: Therefore telling of Hiſtories is no way of Demonſtration, and will never prove, That *Toleration, of all Religions, is neither good Politicks nor Divinity in a Monarchy*: Though, by the way, I cannot ſee, but good Divinity muſt be good Divinity every where, or no where, whether in Kingdoms or Republicks; and that makes me think Perſecution about Religion is not good Divinity any where, becauſe it was not ſo every where; as *Fox's* Book of Martyrs, ſo cele- Pag. 25.

celebrated by the Church of *England*, ſufficiently proves.

But let us examine his Proofs of Tolerations being ill Divinity in a Monarchy, from *page* 25, to *page* 28. And there is not one word to the purpoſe he undertakes, but much againſt it; where he ſays:

Pag. 27. *Now if it be true, as it muſt if we believe every word of God is true, That no man can be ſaved, but by coming to the knowledge of the Truth by* **Supernatural Revelation** *and, That they muſt all be damn'd who believe a Lie; That there is but one Name to give Salvation, and* **One Truth** *to be believ'd: Is it not a very fine way of leading men to that* **Glorious Truth**, *to tell them, All who pretend to it, have it how far remote from it ſoever?* &c.

But is it not a finer way of giving men that *Supernatural Revelation* of *glorious Truth and Light*, by Hanging them for want of it, when it is confin'd too to one ſingle Church in an *Iſland*, in Communion with no other in the World, nor own'd by any but thoſe that under one Character or other, our Anſwerer ſufficiently un-churches and rails at? This is not, I confeſs, *to give men Liberty of Conſcience to go headlong to the Devil for God's ſake*; but is for the Devil's ſake to ſend them to him as ſoon as may be, *mounted on the Furious Steeds of Damnable Errours and Hereſies.*

Pag. 27.

reſies ; not giving them time to be better inform'd.

I am ſure, according to this Divinity, I can not ſee, how *the Incarnation of the ſon of God was ſo great a Kindneſs to the World, as all Pious men believe : If men might* not *go to heaven before this Stupendious mercy* was taught them in the Doctrines of the Eſtabliſh'd Church of *England*, to which the natural Conſequence of all his Arguments confines it, charging all others with Damnable Errors and Hereſies unſufferable to be Tolerated or Indulg'd. Pag. 26

But let this paſs only with this remark, That if it were for my Life, that I indeavoured either to make a witty man an Atheiſt, or to propagate Atheiſm in the World, I would deſire no other favour or foundation, but the Conſequences of our ſhort Anſwer to be granted me. Pag. 28.

For to hold, That as there is but one Saviour there is but one Truth, and that only diſcover'd in the Church of *England*, muſt naturally produce a great contempt of the Benefit mankind can poſſibly receive by Chriſtianity ; hid for ſo many Ages, and ſtill to all other places in the dark foggs of damnable Errors and Hereſies : For not to hold them damnable, and yet perſecute them, is to turn all Religion into Politicks ; and there the Atheiſt gainshis main Point, and

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is riveted in his Contempt of all Supernatural Revelation, by plain and undeniable Conſequences, not the leaſt extorted from this way of Arguing.

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But to ſuppoſe with his Grace, That *there are ſome differences* (at leaſt amongſt Proteſtants) *which they all agree are not abſolutely neceſſary to ſalvation.* And to deſire, *That they might not be perpetually quarrelling amongſt themſelves, and cuting one Another's Throats about them*; is ſo far from propagating Atheiſm, that it overthrows the very Foundation upon which they place their main Engine for Battering down all Religion; which is, That it was only the Invention of Cuning Knaves to Keep Fools in Obedience.

But our bleſſed Saviour neither converted the World by fire from Heaven to deſtroy Unbelievers, (as ſome of the Diſciples would have had him) nor made his main deſign worldly peace, as our Anſwerer infers; but ſaid, *Luke the* 22, & 51. *Suppoſe ye that I am come to give peace on earth? I tell you nay, but rather Diviſion* and true divinity amongſt Chriſtians ought to be a full and abſolute dependance on the promiſes of him that is the Author and object of their Faith.

Amongſt which, one to our purpoſe, is, That he would be with his Church to the end of the World, and the Gates of Hell ſhould not prevail

vail againſt it. This he made good againſt the perſecution of the *Jews*, and *Roman* Emperors in its Infancy; againſt the *Arrians* and other National Hereſies ſince; and this he can, and will perform ſtill againſt the Sophiſtry of all ſorts of Error without the help of a Hang-man.

And tho' it cannot be ſaid to be an abſolute mark of a falſe Church to perſecute, nor does his Grace any where ſay ſo; yet it is plain, That the perſecuting ſpirit in all Churches is Antichriſtian; becauſe thoſe Men, that are for it, profeſs a diffidence in our Saviour's Promiſe, That his Truth ſhould prevail to the end; or tacitly confeſs, They fear their own Church may not be the True, in doubting a Toleration may deſtroy it. Wherefore, if not believing Chriſt in his Promiſe, or forcing Men to own and practiſe what we doubt of our ſelves, is not Antichriſtian, I know not what is; ſo on the contrary, if relying ſtedfaſtly on our Saviour's Promiſe for protecting his True Church, be good Divinity, then Toleration of all Religions can never be proved to be bad.

Now let us examine our Sir Poll in a Pulpit, and ſee what ſort of thinking he beſtows on that abſtruſe Science, Politicks; and how admirably ill he Gloſſes on matter of Fact.

First he tells you, nothing can make a Monarchy great and auguſt, but the Love and Union of the People. But what need his Grace be ſent to *France* on this Errand? For who doubts but the Love and Union of the People is neceſſary to the Grandure and Power, both of Monarchies and Commnon-wealths: But does it therefore follow, that difference in Religion muſt produce fewds, which weaken that Union? No, certainly, if the *Roman* Empire was ever Auguſt, it was when it Tolerated all ſorts of Religions in the World, and introduced all ſorts of Gods of all Nations, into their Capitol, except the God of the *Jews*, who having no Figure to be repreſented by, was by that means exalted above their Complement: But his Religion was, nevertheleſs, not only preſerved in *Judea*, and ſupported in the Temple, by *Roman* Gifts and Sacrifices, but was Tolerated every where through the whole Empire, as is evident from prophane as well as Canonical Hiſtory; for in the *Acts of the Apoſtles* we find they had Synagogues in *Salamis*, *Antioch*, in *Piſidia*, *Iconium*, *Theſſalonica*, *Berea*, *Athens*, *Corinth*, and divers other Cities. And we always find too, That the Magiſtrates of this Auguſt Monarchy were ever backward to meddle with any Accuſations brought againſt Men about Religion; Inſomuch,

Joſephus.

Inſomuch, that *Pilate* would not Condemn Chriſt until they Accuſed him of Treaſon, in making himſelf King, declaring, They had *No King but Cæſar*, and therefore if he ſpared him, he was *no Friend to Cæſar*. So under pretence of National Peace, Perſecution has been ever exerciſed, even where the Love and Union of the People has been founded on Liberty to ſerve the Divine Nature as every Man thought good; But was it the leſs a crime to Murder our Saviour, becauſe the ſophiſtry of the *Jews* turn'd it into Treaſon? I have ſo much Charity to believe our mock *Machiavel* himſelf, notwithſtanding all his Arguments for perſecution tend to the contrary, would boggle a little at downright owning the legality of that Execution.

But Perſecution in all times has been introduced under the ſpecious pretences of Peace to the Common-wealth; ſafety to the People, or care of the Prince: As in the 11*th.* of St. *John*, *verſ.* 28. when the *Jews* were met in Council about our Saviour, they ſaid, *If we let him thus alone all Men will believe on him, and the Romans ſhall come, and take away both our place and Nation:* And preſently, *Caiphas* the High-Prieſt, cryes out, *verſ.* 49, & 50. *Ye know nothing at all nor conſider that it is expedient for us that on Man ſhould die for the people, and that the whol*

Nation periſh not. Thus you ſee the malice of the Jewiſh Government was no deeper dyed in the Blood of our Saviour, than all National Laws are, which perſecute thoſe that believe in him, meerly for difference in Opinion; call it Treaſon or what other name of Infamy the Makers pleaſe: For under that pretence was the perſecution againſt *Paul* and *Silas* at *Theſſalonica*; where *The Jews, which believed not, moved with Envy, took unto them certain lewd Fellows, of the baſer ſort, and gathered a Company, and ſet all the City in an uproar*, &c. *They drew Jaſon and certain Brethren, unto the Rulers of the City, crying, Theſe that have turned the World upſide down, are come hither alſo; whom Jaſon hath received: And theſe all do contrary to the Decrees of Cæſar; ſaying, There is another King, one Jeſus. And they troubled the people, and the Rulers of the City when they heard theſe things.* So that we may ſee there wanted not *Wallers* to head the Rabble then, nor ſpecious pretences of dangerous Principles and Practices to juſtifie Perſecution againſt thoſe good and peaceable Subjects to *Cæſar*, no more than to ſome lately put to death for Treaſon to our late King of Bleſſed Memory, whoſe conſtant fidelity to Him, and zeal for His Service, is not at this time doubted.

Acts 17. 5,9,7,8.

But

But to prove a little more plainly, That the *Romans* allowed all Religions, I will preſume to inſtance the Words of *Gallio*, Deputy of *Achaia*, upon the Tumult made againſt St. *Paul* at *Corinth*, *Acts* xviij. and the 14, & 15. *verſ.* where he ſays; *If it were a matter of wrong, or wicked lewdneſs, O ye Jews, reaſon would that I ſhould bear with you: But if it be a Queſtion of Words, and Names, and of your Law, look ye to it; for I will be no judge of ſuch matters.*

Thus, though this Empire was not Chriſtian then, it ſufficiently ſhews, however, That divers Opinions in matters of worſhip, is no ſtop or hinderance to the Grandure of a Monarchy: No Empire ever coming to a Greater height of Power and Glory than that of the *Romans*; therefore I doubt that neither Reaſon nor dreadful Experience will prove Toleration bad Politicks, or inconſiſtent with Monarchy: But on the Contrary, where Laws about Opinions are made diſtructive to property, Hereditary Princes may be in as much danger as Subjects; as was evident in the Caſes of our Queen *Mary* of *Scotland*, and *Henry* the fourth of *France*, Anceſtors of our moſt Gracious Sovereign, whoſe own troubles too received their greateſt vigor from ſuch Laws: for it was upon a Statute againſt being Converted to the Doctrine of the See of *Rome*, That the Malicious Enemies of his Illuſtri-

Illuſtrious Perſon would have Grounded an Indictment of Treaſon againſt him; and all the Arguments of the Aſſociators and Excluders had no other foundation for their Diabolical Malice, to prevent his undoubted right of Succeſſion, than what may be naturally extracted from ſuch Laws.

Therefore let not our Anſwerer think, at this time of the day, to rob Men of their ſences about things ſo obvious; for all Men can as well diſcern what Church thoſe Men were of, who would have ruin'd him by Law, as who thoſe were that would have Murder'd him at *Rye*-Houſe: But I will reproach no party for the practice of its Members but do heartily believe, *Inſ.* p. 1. *That the Diſſenters*, which he calls, *The Band of Penſioners to this pretended Conſcience*; would prove more True and Faithful Subjects to his Majeſty for a bare Indulgence, than ſuch as himſelf would for the poſſeſſion of Fat Livings by his bounty: And the cauſe of my thinking this, is his moſt Impudent Threatning his Majeſty with *Terrible and unavoidable Conſequences*, that would follow the Church of *England*'s being *diſcountenanced and diſcouraged by Toleration*, ſuggeſting *they would then recede from an Active to a Paſſive Loyalty*. But though this be a vain Chymera, formed in the empty part of an Addle ſcull;

ſcull; yet it is no honor to the *Good and Loyal Subjects* of that Community, to have ſuch an Advocate to their Glorious and Faithful Protector, whoſe word, rightly underſtood, may be relied on equally *to the Laws of the Medes and Perſians*; Being a Prince which no Affronts or Diſcouragements could make recede one minute from the moſt Active Loyalty to his Royal Brother. And modeſty it ſelf may ſay, this, to the honor of one ſort of Diſſenters, that ſuffer'd the more for his ſake, That not one member of them, which ſtood firm to the Community, but did expreſs as Active Loyalty to his Prince, through all ſufferings and oppreſſions they groan'd under, as they could have done, had they ſhar'd with others in Power or Preferments: And any other ſort of Loyalty than this may be indur'd, but never rely'd on.

But being upon this Theam, I will venture to ſay this for that party, That I believe not one of them has a wiſh to a greater Toleration for the practice of his Religion (notwithſtanding the Plea of fellow-ſufferers with the Crown in all the diſorders have happned) than they would deſire for every peaceable Diſſenter in the Nation: So much are they convinc'd, That it is for the ſafety, as well as honor, of that King they Love ſo dearly, and by ſo many tyes of Duty,

to

to follow the Golden rule of our Saviour I mentioned before.

But becauſe my Opinion is no more proof in Politicks, than our Anſwerer's; I will examine
Pag. 29. the matters of *Fact*, which, he ſays, are ſo *Evident, Has not Indulgence, Toleration, and Liberty of Conſcience murder'd one King?* &c. ſays he: marry, No, ſay I: For it is well known King *Charles* the Firſt, of Bleſſed Memory, fought principally for the Church and Biſhops, as Eſtabliſh'd by Law, and would never Tolerate any other; no, not thoſe that were in Communion with his Queen, and Actual Service of himſelf. And it was that firſt principle of Proteſtants *Liberty to ſearch the Scriptures*, and Toleration to practiſe what they found there in there own way, which cemented the Rebels, and enabled them to Overcome and Maſter the Crown, with its ſtrong ſupport, the Magnified Church, beſides moſt of the Nobility and Gentry of the Kingdom.

Therefore it was Denying, and not Granting *Liberty of Conſcience* ruin'd the Nation; and made of that moſt Excellent King, a Royal Martyr for the Church of *England*.

Pag. 30. *His Grace's ſhare in the ſad and deplorable Conſequences of that War*, methinks, ſhould enable him to diſcern its cauſe, without the Spectacles of

of an Incoherent Monitor, concerning the Murder of his *Noble Father*. For whence had *Conſciencious Felton* a Toleration for that Villainy, except from the whimſical Declamation of a ſilly Sophiſter, who is reſolved to make *Toleration run the Gauntlet* through all the Villaines can come in his perſecuting Noddle. Pag. 30.

But ſince he has lead me to Hiſtory, I am reſolved to remember, That when thoſe Victorious Rebels had Murder'd his Royal Father, and drove his late Majeſty out of all he had left, in, or belonging to his Three Kingdoms, That the major part; nay, nine parts of ten of this Nation were become Members in Communion with ſome ſort or other of thoſe we now call Phanaticks. The ſteddy part of thoſe that conſtantly adher'd to Common Prayer, being ſufficiently ſupplied in *London*, by three or four Meeting-places at moſt.

That then the Armies were in the hands of the moſt Enthuſiaſtical of thoſe Parties, and the Magiſtracy, as Juſtices, *&c.* together with the Churches in thoſe of the humble Complyers with Providence (as they call'd themſeves.)

But the Death of *Cromwell*, Inſufficiency of *Richard*, and Differences between Parliament and Army, made things at laſt ſo unſettled, that a

bare Promiſe of his Majeſty, to grant Liberty of Conſcience, prepar'd ſo eaſie a way for the General, That this very people brought him back to his Throne without ſpilling one drop of blood, but of that of Regicides, and ſcarce the diſſatisfaction of any Man but thoſe, and ſome few Purchaſers of Crown and Church Lands; ſo that next under God, and his Majeſties undoubted right, nothing contributed ſo much to that happy Reſtauration, as his Promiſe of Liberty of Conſcience. Many of the chief Commanders, both in Army and Navy, that received him, being then, and remaining to their deaths Phanaticks.

But no ſooner had the zeal of his Majeſty, for his Father's Principles, comply'd with the Parliament for *An Act of Uniformity*, to which immediately all the other Laws about Religion and Recuſancy referr'd; but there was need, or ſeem'd ſo, of making more every Seſſion of Parliament. The diſcontent of thoſe Zealots growing as publick as univerſal, not to be ſuppreſt with all the Invention Force could take; ready every minute to break out into open Rebellion; and had done ſo in the North, if not timely and prudently ſuppreſt; principally by the care of his Grace the Duke of *Buckingham*, who was ſo

Active

Active in the Diſcovery, and Juſt Condemnation of a great Number of the Conſpirators Executed at *York*, That a Servant of his own who had been an Officer in thoſe Armies ſet upon him unarm'd in his Chamber, with his naked Swotd, to have Murder'd him: And had not his Grace's Courage and skill, by parrying ſeveral Thruſts, with a Caſe-Knife, giv'n him at laſt an opportunity of Cloſing with, and Diſſarming the Villain, he had certainly followed the lamented end of his Illuſtrious Father: So that his Grace wants no inſtruction to know what wild Conſcience will attempt to free it ſelf from what it calls Oppreſſion.

His Majeſty at laſt, in his princely wiſdom diſcerning, That nothing would unite the Nation ſo much as a Toleration; and having occaſion for the Courage of all his Subjects to humble the *Dutch*, was Graciouſly pleaſed to Grant all Diſſenting Proteſtants Publick Meeting-places.

Who they were that thereupon turn'd factious, and tore from his Majeſty his undoubted power of diſpenſing with Penal Laws, I ſhall not need to remember. But it is plain from the Hour *he ſo fatally yielded to the infamous Paſſive Loyalty of an Intereſted Party*, Alarm'd by a Treaſonable

ſonable rather than *Seaſonable diſcourſe* in Print. I ſay from that very hour, and not a minute ſooner muſt we date the *Æra of all the Troubles and Dangers which have befallen our Late Sovereign, and his Illuſtrious Brother, our moſt Gracious King*, whom God long preſerve from the Dreadful Conſequences that will follow, if he ever ſubmits his natural to his Politick Capacity. For that Point once Gained upon him, gives right to all Parties to take their ſhare of what they can freight or extort from him: A Life ſo uneaſie for a Prince, that the worſt of deaths would be a greater bleſſing than ſuch a Precarious Crown.

Having thus explain'd his Hiſtorical Conſequences, tho' not anſwer'd his Politicks which, indeed, I cannot tell how to take hold on, they being ſo ſlippery, and more like Prophecy than proofs; I will preſume to tell this further ſtory, That I remember a ſtrong Trimming party then, that now croud the Church of *England* a gain, to make it ſeem a Terrible Monſter to the Suſpected diſſenters, (Though not ſix Months ſince that Churches moſt dreaded oppoſers) were Cheated into the refuſal of a Toleration from the King, by a promiſe of Comprehenſion in Parliament. But how that promiſe

miſe has been kept with them, they have had time enough ſince to conſider; and perhaps ſome of them to repent: But may all the reſt have the ſame fate, as ſome Great ones of them have had, if they will not diſcern, That the National Church preſerv'd in its Poſſeſſions and Rights, and all other people ſafe in their Perſons and Eſtates, notwithſtanding difference in Opinion, is the only way to make the Nation quiet, Glorious, and happy.

For things being ſo, who can be uneaſie or unſafe? and if not, of what ſhould they complain? or if they would, to whom, ſince no Man will find a Juſt Ground for it?

But if Fears, Jealouſies, Malice falſe Hopes, and unbridled Wiſhes prevail, to keep all Parties on their Guard againſt a perfect confidence in the good effects Toleration may bring; I ſhall only fear our War-like Nation muſt be idle, and dream away the Glory it might gain under the moſt Experienc'd and able General, both by Sea and Land, the World can ſhew united in one perſon; and the moſt Heroical Prince for perſonal Courage, that ever adorned the *Engliſh* Diadem: Which fatal Conſequences happening, our Neighbouring Rivals, both for power and Trade, will have reaſon

ſon to Triumph over our Stupidity, as much as the ſucceeding Generations will have reaſon to curſe the groſs Folly of their Fore-fathers in loſing an opportunity never to be regained.

F I N I S.